

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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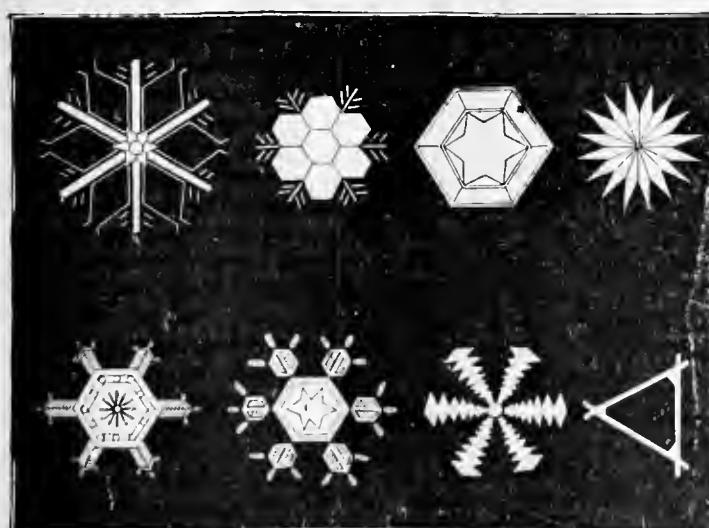
NO. 2.

WONDERS OF ICE AND SNOW.

I AM going to tell you a few interesting things about water, which, although the commonest and most abundant substance in nature, is also the most wondrous and beautiful. As you know, it occurs in three forms—as a solid, like ice, as a liquid, and as a gas, called steam. It is, however, only of the solid water, or ice, that I now wish to speak to you. This assumes different forms, according to the way in which it is produced; and so we have ice proper, snow, hail, and hoar-frost. All these are composed entirely of water, and the water from one is exactly similar in every respect to that obtained from any of the others.

Snow, which is the most beautiful and perfect kind of ice, is formed in the air about four or five miles above the surface of the earth; and although we cannot be certain about it, there seems no doubt but that it is produced when a cloud is driven by the wind into a cold part of the atmosphere. To give you a notion what a cloud is like I may remark that the steam from a locomotive forms miniature clouds, and if the sun (about an hour before sunset) is seen through it, you cannot help noticing that the two are very similar in appearance. Now this cloud having been driven into the cold part of the air of course becomes colder in it, and soon the steam of which it is composed condenses, as it is termed, that is, it is changed into tiny drops of water. This water gets colder and colder, and ultimately becomes a minute piece of ice, and being surrounded on all sides by the cold drops of water, these pieces of ice grow larger and larger, till they become big enough to be seen, and when they have reached a certain size, and so have become heavy, they fall to the earth as snow. But the most wonderful part is the way in which these little pieces of ice grow. They do not get larger

equally all round, as a snowball does when rolled on snow, but they increase in some parts more rapidly than in others, and always in the same way. The consequence is that, although the flakes of snow or ice-crystals differ very much in their appearance, yet they always seem as if they had been made by decorating the same figure. This figure is composed of six equal sides, and is called a hexagon; and we may imagine snow to be produced thus; the little pieces of ice, as they are formed, stick to the arms of the hexagon, and by the different ways in which they arrange themselves make up the beautiful figures that snow is seen to be composed of when looked at with a magnifying-glass. Snow-crystals do sometimes take the triangular, or three-sided form, as shown in the illustration, but very rarely. That snow is formed somewhat in the manner I have described, may be easily proved on a winter's morning, by breathing on the window and carefully watching what takes place. Suddenly the window becomes less transparent in one or more places, and from these spots there shoot out, with great rapidity, beautiful crystals resembling fern leaves. These grow and spread very quickly, till



the whole is covered with a net-work of them; and if you put the skeleton hexagon up against one of these ice ferns you will find that they fit perfectly, because the fern is formed on the same pattern as the hexagon.

Unlike snow, ice appears quite plain in its structure, like a piece of glass, and no one would suspect that there were any crystals in it. If, however, a sheet of ice is put in the magic-lantern in the place where the slide usually is, a most lovely sight is apparent. At different spots in the sheet of ice little six-sided stars are formed. These grow larger and larger, and soon a round body is seen in the center of each star, which in

brilliancy is like a little pearl. The stars grow till at last they touch one another, and form a sort of net all over the sheet.

Hoar-frost is nearly the same as snow, except that it is formed on grass, trees, etc. instead of in the air some miles high. Six-sided stars and ferns are also clearly visible in it, so that the three forms of water—snow, ice, and hoar-frost—are seen to be made on the same model, yiz., a hexagon.

The last form to be noticed is hail. If a hailstone be cut in half it will be seen to be made up of coats of ice and snow, just like an onion, the ice being clear and the snow opaque or dulled, so that the different layers are very easily distinguished.

Now, when it is remembered that all these forms of water are produced by thousands and millions of tons, it is certainly very remarkable that every minute particle is built up in exactly the same way. Near the North and South Poles the quantity of ice and snow which covers the ground is almost inconceivable. As far as the eye can reach, there is towards the sea solid ice, generally with a thick layer of snow, and looking inland the same is apparent. Not a tree or hill is to be seen, for the ice being in some parts (near the South Pole) a quarter of a mile thick, of course fills up all the valleys and overtops the hills, making the whole country a flat and dreary waste. In the summer-time noises like thunder are frequently heard, and immediately after a commotion is seen in the sea, and a huge piece of clear ice, often as big as a cathedral (and sometimes with spires and pinnacles exactly like one), comes to the surface of the water, and floats away with the current to warmer parts. These are called icebergs; and they are only pieces broken off the great rivers of solid ice which come down to the sea and take the place of the ordinary rivers of more temperate climates. These ice rivers are called glaciers, and are made up of pure and clear ice, and contain the most lovely caverns and grottoes, in which you may see all the colors of the rainbow; indeed, they are ice rainbows, instead of being formed, like ordinary rainbows, by liquid ice, or water.

I hope the things I have told you about these wonders of water may show you that even the commonest things around us may be well worthy of attention, as much for their beauty as for their usefulness.

BOOK OF MORMON SKETCHES.

BY J. A. LITTLE.

(Concluded.)

AFTER the death of Lib. Shiz, his brother, attacked Coriantumr, who fled. In the pursuit, Shiz burned many cities, and mercilessly slaughtered women and children. A terrible fear of him spread through all the land, and a cry went forth, "Who can stand before the army of Shiz?"

The people now began to flock together in armies, a part joining the army of Shiz, and a part that of Coriantumr. The war had been so extensive and so lengthy, and the animosities it engendered so bitter, that the dead were scattered over the whole face of the land. So swift had been its operations that none had been left alive to bury the slain. The people marched forth from battle to battle, leaving the bodies of men women and children to become a prey to the worms of the flesh, and the people were troubled day and night with the stench.

From the first year of the war to the reign of Lib., was, probably, about ten years, but otherwise we can form no idea

of the time that intervened between the events of this comprehensive, terrific war. From the number of battles mentioned, and the usual necessity for the defeated to have a little time in which to recruit their strength before renewing the conflict, it is probable that several years had passed. It had now become a system with the contending armies to leave nothing but a desert behind them in their march. The probabilities are, that for many years the seat of war had been the land of Moran, and the district immediately joining it on the north, comprising that portion of the continent now known as Central America. That part of the continent, becoming exhausted, it became necessary for each of the contending armies as they were in turn defeated, to retreat northward to recruit their strength, until again prepared for battle. Thus, the tide of desolation rolled over the continent from the Isthmus of Darien northward until it finally gathered around the hill Ramah for the final conflict of the still mighty remnant of a great people.

Burning to avenge the blood of his brother, Shiz continued to pursue Coriantumr. The latter retreated eastward to the sea shore, and there fought Shiz for three days. So terrible was the destruction among the armies of Shiz, that the people were frightened, and fled before the armies of Coriantumr to the land of Corihor, sweeping off the inhabitants that would not join them. Shiz camped in the valley of Corihor, and Coriantumr in the valley of Shurr. The valley of Shurr was near the hill Cumorah. On it, Coriantumr gathered his armies, sounded a trumpet to the armies of Shiz, and invited them to battle. They accepted the challenge, marched to the attack twice, and were driven back. In the third attack Shiz gave Coriantumr many deep wounds. He fainted from the loss of blood and was carried away as though he were dead. The loss of men, women and children, on both sides was so great that Shiz would not permit his people to pursue the armies of Coriantumr.

When Coriantumr had recovered from his wounds, he remembered the words of Ether, and saw that the predictions of the prophets were being fulfilled. Already two millions of the men of his people had been slain, with their women and children. He mourned and refused to be comforted. He wrote to Shiz, that, if he would spare the people he would give up the kingdom to him. Shiz replied that if he would give himself up that he might slay him with his own sword, he would spare the people. But a peaceful arrangement was impossible on account of the bitterness which existed between the two great divisions of the people, and the fulfillment of the divine decree could no longer be delayed. The army of Shiz attacked that of Coriantumr. When the latter saw that he was about to fall, he fled again and went to the waters of Ripliancum, which, being interpreted, means large, or exceeding all. There the two armies camped near each other, probably on the southern shore of lake Ontario. On the following day they fought a very severe battle, in which Coriantumr was again wounded and fainted with the loss of blood. His armies however pressed upon the armies of Shiz and defeated them. They retreated southward to a place called Ogath, while the army of Coriantumr camped by the hill Ramah—the hill Cumorah of Nephite history. There was gathered to the armies of Coriantumr and Shiz, all the people of the land, except Ether, who took note of what was transpiring. The gathering occupied four years, and could only have been accomplished during a truce between the contending armies. The destructive character of this war is manifest in the fact that the women and children, as well as the men, were armed and wore defensive armor or shields, head and breast plates.

The day finally arrived for the commencement of the last struggle between these yast armies. The extreme bitterness and hatred and the all-absorbing desire for revenge in the opponents, must have smothered all the better elements of their natures. Clothed in all the panoply of war, merciless, pitiless and unconquerable, except by death, they rushed on to the work of mutual extermination. It is doubtful, if any of them anticipated, that the struggle would end in their extinction as a people. They fought the first day without decisive results. After they had retired for the night there were great cries and lamentations for the losses they had suffered. The morrow was a great and terrible day, but neither side conquered, and when night came they rent the air again for the loss of the slain. Again Coriantumr wrote to Shiz, desiring that he would take the kingdom and spare the people; but it was too late; they were hardened and blood-thirsty, and evil had full power over them. On the third day the battle was renewed and at night those who remained slept on their swords. On the fourth day they fought again until night, when they were drunken with anger. They slept again on their swords and fought again on the morrow. When night came, only fifty-two of the people of Coriantumr, and sixty-nine of the people of Shiz remained. These few slept on their swords again and continued the desperate encounter through the sixth day, at the close of which there remained thirty-two of the people of Shiz and twenty-seven of the people of Coriantumr. They ate and slept and prepared for death on the morrow. They were large and mighty men. They fought for three hours and then fainted with the loss of blood. When the men of Coriantumr had sufficiently recovered their strength to walk, they attempted to flee for their lives; but Shiz arose and swore in his wrath that he would kill Coriantumr or perish himself. Shiz and his men overtook Coriantumr on the following day, when the fight was renewed. When they had all fallen but Coriantumr and Shiz, the latter fainted with the loss of blood. After Coriantumr had leaned on his sword and rested awhile he cut off the head of Shiz. The conqueror, left alone in his glory, fell to the earth as though he were dead.

Thus ended this grand tragedy of the entire self-destruction of a great people. It is probable that several millions of Jaredites perished in this last struggle. Ether, by command of the Lord, went forth and saw that His words through His prophets had all been fulfilled. He finished the record containing the history of his people and deposited it so that it was found by the people of Limhi. We are left in ignorance of the final end of the prophet Ether.

Correspondence.

SALT LAKE CITY,
January 8th, 1879.

Editor Juvenile Instructor:

DEAR BROTHER.—Having received a copy of an address, or circular, from our mutual friend and co-laborer, Superintendent J. B. Maiben, of Manti, which he has sent to all the superintendents of Sabbath schools in Sanpete Stake of Zion, I respectfully solicit space in your valuable periodical for the publication of the same. I heartily endorse the sentiments therein expressed, and invite their perusal by the officers of every Sunday school throughout the Territory, especially the suggestions in regard to filling up correctly the yearly blanks and forwarding the same immediately to the Stake superintendent; also the use and advocacy of the JUVENILE INSTRUCTOR in all our

Sunday schools, and the singing in concert from our bound Music Books (which contain twelve cards, or twenty-three songs each, and are sold at twenty-five cents.)

Praying that God may inspire those engaged in the Sunday school labor with renewed vigor and promptness to carry out these and other suggestions that may be given, and that the year 1879 may be marked by a steady growth of the Sabbath school institutions of all the Stakes of Zion, I remain

Your Friend and Fellow-Laborer,

GEORGE GODDARD,

Asst. Gen. Supt D. S. S. Union.

CIRCULAR OF SUPT. MAIBEN.

MANTI, SANPETE CO.,

Dec. 27th, 1878.

To the Superintendents of Sabbath Schools in Sanpete Stake:

DEAR BRETHREN:—Enclosed I forward you the blanks for the yearly report of your schools, which I am very desirous should be filled up, as per directions, without delay; so that I can furnish the annual report of this Stake to the Secretary of the Deseret Sunday School Union, as requested. In reporting the number of officers, teachers and pupils, it will be proper to state the entire number that have attended throughout the year, not the largest number that have attended at any one time. To be able to give this correctly, the secretary should keep an alphabetical register of names. Where this has not been done, the report should be made as nearly correct as possible. The object of this report is to show the fullest numbers that have attended, so that when compared with the number of children of school age, as reported by the District school superintendent, it will make known exactly the relative degree of interest in our Sabbath schools. If your board of officers is not complete, it is desirable that you immediately appoint them, so that the blanks may be filled up. If you cannot judiciously arrange otherwise it will not be objected to should a person fill more offices than one.

In your schools the reading exercises should be confined to Church books as much as possible, and the schools should receive oral instructions upon doctrine, etc., both in class and school capacity. Giving tickets to scholars for punctual attendance, to be redeemed annually with simple prizes of pictures or reading matter, is attended with excellent effect. At the same time, making recognition in a similar manner of the efforts of the scholars in singing, and reciting suitable selections and answering short catechisms, adds a great incentive to the scholars to acquit themselves with excellence, so as to gratify their teachers and parents who kindly offer these inducements. An annual reunion of this character can be made extremely pleasing to all parties concerned. I would suggest that the songs with music, published by the Deseret Sunday School Union, be obtained, and that the entire schools, as well as the choirs, be trained to sing them in concert. I would also suggest that the questions and answers on the restoration of the gospel, the articles of faith, the Lord's prayer, the ten commandments, sections of Christ's sermon on the mount, and other sayings of the Savior, who spake as "never man spake," as very suitable for the children to commit to memory.

In the coming summer we hope to have one or more Stake jubilees, at which we would like representatives from all the schools prepared with some of the foregoing exercises, as well as any others the superintendents, with their kindly oversight, may think will contribute to the pleasure and profit of such occasions.

The new volume of the JUVENILE INSTRUCTOR is to be improved, without additional cost to the subscribers, and exertions should be made by the superintendents of Sabbath schools to sustain this excellent standard publication; so that it may not only form a text-book for the teachers, but its benefits be enjoyed by every household.

Praying that the blessings of the Lord may attend you in your labors in 1879 yet more abundantly than heretofore, I remain

Your brother in the gospel,

J. B. MAIBEN.

ALPHABET OF BIBLE TEXTS.

BY J. H. H.

A VARICE. "For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and piercèd themselves through with many sorrows." (I. Timothy, vi. 10.)

BAPTISM. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts, ii. 38.)

CHARITY. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity enviieth not; charity vaunteth not itself; is not puffed up. doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth: Beareth all things, believeth all things, hopeth all thing, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail: whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away." (I. Corinthians, xiii. 1-8.)

DISOBEDIENCE. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." (Ephesians, v. 6.)

EARTH. "The earth is full of the goodness of the Lord." (Psalm, xxxiii. 6.)

FAITH. "Without faith it is impossible to please him" (the Lord.) (Hebrews, xi. 6.)

GLADNESS. "I say unto you, there is joy in the presence of the angels of God over one sinner that repented." (Luke, xv. 10.)

HONOR. "And honor maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans, v. 5.)

INNOCENCE. "I would have you wise unto that which is good, and simple concerning evil." (Romans, xvi. 19.)

JUDGMENT. "Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast." (Psalm, xxxvi. 6.)

KNOWLEDGE. "For this is good and acceptable in the sight of God our Savior: who will have all men to be saved, and to come unto the knowledge of the truth." (I. Timothy, ii. 3, 4.)

LOVE. "Let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." (I. John, iv. 7-9.)

MISSION. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew, xxviii. 19.)

NAME. "A good name is better than precious ointment." (Ecclesiastes, vii. 1.)

OBEDIENCE. "We ought to obey God rather than men." (Acts, v. 29.)

PRAYER. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John, xiv. 13.)

QUIETNESS. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isaiah, xxxii. 17-18.)

RESURRECTION. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written. The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly: the second man is the Lord from heaven. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I. Corinthians, xv. 35-54.)

SUFFERING. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Romans, viii. 18.)

TEMPERANCE. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus, ii. 11, 12.)

UNION. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that

ye be perfectly joined together in the same mind and in the same judgment." (I Corinthians, i. 10.)

VENGEANCE. "To me belongeth vengeance." (Deuteronomy, xxxii. 35.)

WISDOM. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James, i. 5.)

YOKE. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew, xi. 29, 30.)

ZEAL. "As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Revelations, iii. 19.)

• A DIALOGUE,
BETWEEN A GENTLEMAN VISITOR AND A
"MORMON" BOY.

VISITOR.—"Well, young man, are you a Mormon."

BOY.—"Yes, sir. Are you one."

V.—"No, not I."

B.—"Why not, sir?"

V.—"Why not! Because no sensible man would be a Mormon."

B.—"Then you think the Mormons have no sense, and other people have all the sense?"

V.—"Well, no, not exactly that. But I do think that the Mormons believe in some very foolish things."

B.—"That's where you are mistaken, sir. I have heard my father say that the Mormons are the most sensible people in the world, and I believe it. They are if they are all like my father."

V.—"Well, perhaps that is not saying much, after all. But I think differently to what you do."

B.—"No doubt, sir. But that is no reason why your thinking should be right, and mine and my father's should be wrong."

V.—"Certainly not. But you seem to think a good deal of your father."

B.—"Of course I do, sir."

V.—"Do all the Mormon boys think as much of their fathers?"

B.—"Yes, sir, all that are good for anything, and particularly if they have as good fathers as mine is."

V.—"O, there are some Mormon boys who are good for nothing!"

B.—"Well, there are some who are no better than they should be. I suppose it is the same where you came from, sir."

V.—"Yes, I suppose it is. But why do you think so much of your father?"

B.—"Because he is my father; why shouldn't I think much of him? Don't you think much of your father?"

V.—"I should if I had a father."

B.—"Haven't you got a father, sir?"

V.—"No, he died when I was very young."

B.—"Then, I am sorry for you. I am glad I have a father, and a very good father he is, too."

V.—"But I should like to know why your father is such a good man."

B.—"O, he's good every way. He never gets drunk, nor smokes nor chews tobacco. He works hard all the time. He never loaf's away his time, as some people do. He is never idle. If he is away from home he is at work, and he is always at work when he is at home, either in the garden or in the stable or about the house, or else he is reading or writing in

the house. He tries to pay his way as he goes along and to owe no man anything but kindness."

V.—"Well, my boy, he sets you a good example."

B.—"Indeed he does, sir."

V.—"I hope you will be as industrious and as honest as he is."

B.—"Well, I try to be honest, sir, but I can't boast about the work. I don't think I like work quite so well as he does, sir. I like to play a good part of my time."

V.—"Perhaps you will get the better of that as you get older."

B.—"Perhaps so, sir."

V.—"But I should like to hear a little more about your father."

B.—"Well, sir, he tries to do his duty in everything, and earn all that he gets, so as to make an honest living. He teaches us boys to work regularly for our living, for he says those who will not work have no right to eat. He says everybody ought to work for his livelihood. He wants us boys all to go to school and have a good, sound education, so that we may know as much as other people and be able to make a good living when we grow up to be men and have to look out for ourselves and don't have him to provide for us."

V.—"That is very good."

B.—"Yes, indeed, sir, it is. Then he has family prayer night and morning, and asks the protection and guidance and blessings of God for us all during the night, and during the day too."

V.—"Is your father a preacher?"

B.—"Well, he preaches a little sometimes, sir, but not very often, because he says he would rather practice than preach, as practice is more needed than preaching, and practice is doing, but preaching is talking."

V.—"He is a sensible man, then."

B.—"That's just what I told you, sir."

V.—"Well, you should be thankful that you have such a good father."

B.—"I am, sir."

V.—"I don't think I could teach you anything better than your father does."

B.—"I don't think you could, sir."

V.—"Well, my boy, try to be as obedient to your father as you can, and in that way repay him for his care over you."

B.—"I will, sir."

V.—"He is the best friend you have."

B.—"I know it, sir. He and my mother are."

V.—"Well, you can't do better than do as they tell you. Here is a dollar for you."

B.—"Thank you, sir. It will help to get me some school books. My father does not get much money for his work."

V.—"That's right. Good day."

B.—"Good day, sir."

SAID a very good old man, "Some folks are always complaining about the weather, but I am very thankful when I wake up in the morning and find any weather at all." We may smile at the simplicity of the old man, but still his language indicates a spirit that contributes much to a calm and peaceful life. It is wiser and better to cultivate that than to be continually complaining of things as they are.

IMMODERATE pleasures shorten the existence more than any remedies prolong it.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, JANUARY 15, 1879.

EDITORIAL THOUGHTS



HE Pilgrim Fathers suffered many privations in the first two or three years of their settlement at Plymouth, New England. They felt that above all people in the world they had reason to pray for their daily bread, it so often happened that none knew at night where the next day's food was to come from. To get enough from day to day to keep spirit and body together was their constant anxiety, and stimulus to unceasing labor. Their chief sustenance in the summer time was fish and clams; with sometimes a little venison. The stores were eked out in winter with ground rats and such wild fowl as they could kill. When a ship came in with additions to their number the scant and sorry feast of welcome they spread before their friends was a lobster, or a bit of fish without bread, and a cup of water. To deprive an Englishman of that period, when tea and coffee were unknown in Europe, of his beer, was to reduce him to a condition next to starvation; but the want of "a spoonful of beer," even for the sick, is recorded as most sorely felt. It was not counted as among the least of their trials, that a cup of fair water was the only drink. When the search was made along the shores of Plymouth Bay for a fitting place for a settlement, one of the reasons given for the hasty decision was that: "We could not now take time for further search or consideration, our victuals being much spent, especially our beer."

THOSE Puritan Fathers had a summary way of dealing with people who plotted against their liberties. One John Syford had come over from England and joined them. He was a preacher. But they soon concluded he was a wolf in sheep's clothing, a hypocrite, mischief-maker and a spy. He came over to them like many have come to Utah—full of expressions of humility and of admiration for the people. He soon fell in with a man named John Oldham, and they plotted together and gathered around them such as were discontented. But the Pilgrim Fathers had not gone through so many persecutions without gaining experience. They saw things which made them suspect these men, then they watched them. Syford had written more letters than an honest man, in their opinion, ought to write to England. Bradford who was the Governor, thought it his duty to stop them and read their contents. The letters contained ample evidence against both the suspected men. But they did not proceed against them then. Syford soon after held a meeting for public worship, after the fashion of the Episcopal Church. That the Puritans would not tolerate. They arrested him and brought him to trial. Respecting this action of theirs, Governor Bradford said:

"All the world knew they came hither to enjoy the liberty of their conscience and the free use of God's ordinances; and for that end had ventured their lives and passed through so much

hardship hitherto, and they and their friends had borne the charge of those beginnings which were not small."

Syford again played the hypocrite; he humbly and publicly confessed in the church, with many tears, the wrongs he had done. Oldham and he were sentenced to be banished. Notwithstanding his confession, Syford wrote secretly again to England repeating his former accusations and tried to make all the mischief he could. But Winslow, a leading Puritan, happened to be in London at the time, and he proved by good witnesses what a scoundrel this Syford was. Though professing to be a minister of Christ, he was proved an adulterer and seducer.

The Puritans had the same sort of people fighting them as the Latter-day Saints now have. Syford is just the sort of creature, were he living now, that we should expect would fight the Latter-day Saints and write all manner of charges to the people of the East and to the Government about them.

Oldham would not stay banished. He came back to Plymouth after a few months, and was very defiant. They lost their patience with him, and Governor Bradford says:

"They committed him till he was tamer, and then appointed a guard of musketeers which he was to pass through and every one was ordered to give him a thump on the breech, with the butt end of his musket. He was then conveyed to the water side, where a boat was ready to carry him away. Then they bid him go and mend his manners."

If every one who came to these valleys and acted as Oldham did at Plymouth were to receive "thumps on the breech" from the butt ends of the people's muskets, what a howl would be raised! It would be heard all over the land, even as far as Washington.

THOSE old Puritans would make people behave themselves. Adultery they very properly punished with death. If a man got drunk he was held to be disorderly and fined for a breach of the peace. A sportsman who went a gunning on Sunday was whipped. A quack who pretended to cure the scurvy with some kind of water, for which he charged a big price, was fined five pounds—a large sum in those days—and he was warned against any such practice in the future. One person made improper reflections upon the government and the church at Salem, and his ears were cut off. If such a law were enforced in Salt Lake City, there would be some men who would want their hair to grow long; they would want to hide the places where their ears had been.

The truth was these men had come into the wilderness to secure religious liberty for themselves, and not for any body else. They made no pretensions that they had secured liberty for every body. They thought their church the true one, and their practices to be proper. They, therefore, declared that no man should be admitted to the body politic who was not a member of the church. To be a citizen a man had to be pious, and to be pious he had to be a member of the church. Of course no man could become a church member without the permission of the ministers. They were all-powerful. They admitted whom they pleased; they refused admission to and expelled whom they pleased. For one hundred and fifty years in New England the minister of a parish was looked up to with almost as much reverence as Catholics yield to the pope. The people had fled from church tyranny in Old England, and they believed their only safety lay in having a close church corporation of their own in New England. They were resolved that the adversary should gain no foothold, if they could help it, either in the church or in the state. Roger Williams was

a prominent man among them at one time. He did not believe it right to meddle with any man's conscience or religious opinions. Because of this he was banished. He fled, and became the founder of the colony of Rhode Island.

The story is told of these Puritans that one of them, a shoemaker, killed an Indian, because he was a heathen and an infidel. The Indians were greatly excited, and to save a war, the whites had to punish the criminal. But he was a shoemaker, the only one they had, and he could not be spared. There was an old weaver, however, who was bed-ridden. Him they could spare. As the story goes, he was hanged instead of the shoemaker. It was in allusion to this that Butler in *Hudibras* attempts to throw ridicule upon the Puritans in the following lines:

"But they maturely having weighed,
They had no more but him of a trade,
A man that served them in a double
Capacity, to teach and cobble,
Resolved to spare him; yet to do
The Indian Hoghgan Môghgan, too,
Impartial justice, in his stead did
Hang an old weaver that was bed-rid "

This story is said to be untrue by the friends of the Puritans. But we suppose it is true that in a settlement, made by men who were not Puritans, it was proposed to hang an old, sickly, decrepit man in place of a young, strong man. Probably the old man escaped the hanging only because they thought they could not deceive the Indians.

WE are always pleased to see our young people manifest a taste for theme-writing. We have extended many invitations to our readers to contribute to our columns; but though many of them possess natural ability of a very high order for literary pursuits, they have been very backward about availing themselves of the offer. It is very important that young Latter-day Saints should practice writing for the press. The time is not far distant when the Saints will wield a mighty power in the world through the medium of the press. Our boys, and girls too, should now be qualifying themselves for this labor. Practice only is required on their part to show to the world that in brightness and strength of intellect they are not surpassed by the young people of any other community.

We are pleased to notice that more attention is being paid to this subject in some of our schools. Brother Karl G. Maeser, principal of the B. Y. Academy, of Provo, has not only given his students special training in this line, but has urged the importance of it in public wherever he has traveled. As a result we have received two articles from one of his students (one of which we publish in this number), upon scientific subjects, which are very creditable, considering the youth of the author.

WE have on hand a full stock of Sunday school supplies in the shape of Church publications, Bibles, Testaments, Music Books and Cards published by the Deseret Sunday School Union, and imported reward cards and prizes. We intend to make the publishing of everything that Sunday schools require a specialty. Much that is published in other parts of the world for Sunday schools is not suitable for Latter day Saint children on account of the sectarian ideas conveyed therein, but until we can supply the demand by works of our own publication we shall continue to import such as we think most suitable from abroad. If superintendents and others will call at our office—one block and a half west of Tabernacle—or send us their orders we will supply them at the lowest possible rates.

SCIENTIFIC DIALOGUE.

BY J. L. BARFOOT.

BETWEEN PRECEPTOR AND PUPIL.

PUPIL.—Since our last conversation I have seen in the *Deseret News* some allusion to a "pyramidal religion" being taught; and that the various passages and proportions of the pyramid have a prophetic meaning.

PRECEPTOR.—Yes; it is wonderful how much has been discovered relating to that remarkable building. Those papers should be carefully preserved for future reference. Events now transpiring will be seen to be the fulfillment of prophecy; and the deep meaning of obscure predictions will be gradually made apparent.

PUPIL.—It is said that the builders of the pyramid were divinely inspired; that possibly Melchizedek himself was the designer, and that he was probably a supernatural or angelic personage.

PRECEPTOR.—There is a tendency for men to run to extremes in reasoning about heavenly messengers and divine inspiration. They will readily believe there were such beings and influences in the remote past, but deny that such things have any existence now. We may believe the startling truths made known by the records of the pyramid, revealing the future history of this earth, as made manifest in the various dispensations, and that it is equally necessary for a great superintending intelligent Being to carry out those things that were predicted. If this "pyramidal religion" should result in the human family believing in God as the Creator of this earth, and our Father who is in heaven, it would be a glorious discovery to make; but this generality of men are not prepared to admit. I directed your attention to the fact that exactly four thousand years after the building of this pyramid the foundation of the Church of Jesus Christ of Latter-day Saints was laid. Now, although such an event as this, which occurred in 1830, had been predicted by inspired men, and recorded in the scriptures; although all the religious portion of mankind were on the tip-toe of expectation, awaiting such an event; although men learned in the prophecies had declared the time at hand when the reign of righteousness should commence, how few could believe that angels have come to the earth now! When men went forth and declared to the world that God had spoken from the heavens and revealed the everlasting gospel in our day, how few believed it! Yet such an event was necessary, if the revelations of Jesus Christ and of His servants are to be realized, and if this fair earth on which we dwell is to be made to answer the purpose of its creation: "that the will of God may be done upon the earth as it is in the heavens."

PUPIL—It seems that there is a mysterious connection between the measurement of length and time. The pyramid, or sacred cubit, appears to be a common standard of measurement for both.

PRECEPTOR.—Time and space have no doubt a common measure. Pendulums of equal length oscillate in equal times, in places where the earth's motion is the same. The length of the earth's axis was known to these pyramid builders, and the times of motion also. They were thus enabled to measure all the other heavenly bodies of this system, and to determine their times. This is one universe. All its parts are obedient to law and in harmony with each other. The parts of the pyramid are in proportion to the same unit of measurement by which this system of the heavens is formed and governed. Thus, one part being known with certainty,

(the earth's axis, for instance) all other parts could be determined. Joseph Sm'th probably knew nothing of the harmonic relation of the cubit to time, or of the mathematics involved in the proposition, "Celestial time signifies one day to a cubit." But the designers of the pyramid knew these things, and these were made known to Abraham as they are to us by the spirit of prophecy.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

HYRUM called a company to go up to Joseph's assistance and see that he had his rights. Upward of three hundred men volunteered, from whom such as were wanted were selected. Generals Wilson Law and Charles C. Rich started the same evening with a company of about one hundred and seventy-five men on horseback. William Law, one of Joseph's counselors, went with the company. Wilson Law deca'red that he would not stir a step unless he could have money to bear his expenses. President Brigham Young said the money should be forthcoming, although he did not know at the time where he could raise a dollar. In about two hours he had borrowed seven hundred dollars, and put the money in the hands of Hyram Smith and Wilson Law. Besides this company which went by land, about seventy-five, with Elder John Taylor, sailed on the *Maid of Iowa*—a little steamboat of which Joseph was part owner and Brother Dan Jones was the captain. They went down the Mississippi to the mouth of the Illinois river, and then sailed up that river. This was for the purpose of examining the steamboats, thinking that Joseph might be a prisoner on one of them. We will leave these companies to pursue their journey while we return to Joseph.

You will recollect that when it was found that Judge Caton had gone to New York the company returned to Dixon. The writ of *habeas corpus* was then returned, endorsed theron, "Judge absent," and another writ of *habeas corpus* was issued by the Master in Chancery, and was worded, at Colonel Markham's request, "Returnable before the nearest tribunal in the Fifth Judicial District authorized to hear and determine writs of *habeas corpus*;" and the Sheriff of Lee County served it upon Reynolds and Wilson immediately. Joseph and his friends and lawyers held a council and arranged to go before Judge Stephen A. Douglas at Quincy, a distance of about two hundred and sixty miles. Joseph employed a person to convey them in a stage coach on their journey towards Quincy.

They started from Dixon on the 26th of June, and traveled about forty miles. The next day Joseph requested the privilege of riding on horseback; but Reynolds refused him. The sheriff and one of the lawyers persuaded him to let Joseph exchange seats with Mr. Cyrus H. Walker, and ride with the latter's son-in-law, Mr. Montgomery, in the buggy. Shortly afterwards they met two of the brethren from Nauvoo—Peter W. Conover and William S. Cutler. Joseph could not refrain from shedding tears at seeing these friends who had come to meet him. He said to Mr. Montgomery: "I am not going to Missouri this time. These are my boys."

While they were talking several other brethren rode up, being in advance of the main body, and at the same time, the company who started with Joseph from Dixon joined them. Joseph said to Reynolds, "Now, Reynolds, I can have the privilege of riding old Joe Duncan." This was one of Joseph's favorite horses; Brother William Clayton had rode him from Nauvoo. At the appearance of these brethren Reynolds and Wilson were seized with trembling. Brother Conover was acquainted with Wilson, and he asked him what the matter was, and whether he had the ague. Reynolds wanted to know whether Jem Flack was in the crowd. He was told that he was not then, but that he would see him to-morrow about this time. "Then," said Reynolds, "I am a dead man; for I know him of old." Conover told him not to be frightened, for he would not be hurt. But he still stood trembling like an aspen leaf. Brother Markham walked up to him and shook hands with him. Reynolds wanted to know if he met him as a friend. Brother Markham replied that they were friends except in law; that must have its course.

They stopped at Andover for the night. In the evening Reynolds, Wilson and the landlord were overheard by Brother Markham consulting together about sending out to raise a company to take him by force, and run with him to the mouth of Rock River, on the Mississippi, *as there was a company of men ready to kidnap him over the river*. Brother Markham told the sheriff of Lee County what he had heard, and he immediately placed a guard, so that no one might pass in or out of the house during the night. After leaving Andover they went to the head of Elleston Creek. Reynolds wanted to go from there to the mouth of Rock River and take steamboat to Quincy. But Brother Markham said, no; for they were prepared to travel and would go on land. Wilson and Reynolds swore by the Lord that they would never go to Nauvoo alive, and drew their pistols on Brother Markham. He turned to Sheriff Campbell, and said, "when these men took Joseph a prisoner, they took his arms from him, even to his pocket knife. They are now prisoners of yours, and I demand of you to take their arms from them, for that is according to law."

They refused to give them up. The sheriff was then told that if he could not take the arms from them, that there were men enough there, and he could summon a posse to do it; for it was plain to be seen that they were dangerous men. They then reluctantly gave up their arms to the sheriff. That night the company stopped at a farm house. While Brother P. W. Conover was outside of the house Reynolds and Wilson came out with the son of the landlord. They talked for some time, and came to the conclusion to take the carriage horses, go to Monmouth, raise a mob, and come to the farm house in the night, seize Joseph, and carry him to the Mississippi river. They had a steamboat in readiness at the mouth of Rock River, on which they could carry him to Missouri. After they had completed their plan they went towards the stable. Brother Conover had heard all they said without being seen by them. He went into the house and told Joseph what had passed. Joseph consulted with Mr. Walker, Sheriff Campbell and the landlord and the sheriff took Reynolds and Wilson into custody, and put them in the upper room, under guard. When the landlord was told of the attempt to get his son into difficulty, he put a stop to his proceedings at once.

The next day, the 29th, the company of brethren, with Wilson and William Law, met Joseph, and they were all delighted to see him. They had rode very hard, and scoured the country in the direction where they expected to meet him. Those on the best horses had pushed ahead, and they met him first.

To be Continued.

V E N I C E .

WE here present to our readers a view of the ancient and renowned city of Venice, or, as Byron has it, "Beautiful Venice." It is one of the noblest, most famous and singular cities in the world.

It is built upon a cluster of islets in a lagoon of the same name, and is situated on the north-west border of the Adriatic Sea, twenty-three miles east of the city of Padua, by the

make use of the water passages, where the gondolas, or small boats for passengers, are continually passing and repassing, a small charge being made for each trip.

This city has been known for many hundreds of years by all the different nations of Europe and Africa who have had a hand in trade and commerce on the coasts of those continents.

The present population of Venice numbers nearly 130,000. Its chief manufactures are glass wares, magnificent mirrors, artificial pearls, gems, colored beads, etc., which employ



Milan and Venice Rai'way. The lagoon is banked off from the Adriatic by a long, narrow sand-bank, stretching northwest from the mouth of the river Piave to that of the Adige, and is separated by six sea-passages into a series of small islands, which number between seventy and eighty.

The churches, public and private mansions, palaces and dwellings are built upon piles, driven into the soft earth. The different islands are connected by numerous bridges; but, as there is very little of the land unoccupied, the people have to

nearly 5,000 people. A few of the people are employed in the manufacture of gold and silver chains and laces, silks, laces, velvets, soap, earthenware, wax candles, etc., with some few in sugar-refining and ship building.

The bridge of the Rialto, crossing the Grand Canal, consists of one arch of ninety feet span, and the height from the water is twenty-four and one-half feet, the width is seventy-two feet, and the bridge is divided into three streets, the middle one twenty-one feet wide, having two rows of shops.

The "Bridge of Sighs" stretches across the canal called the Rio Palazzo, and has communication between the prison on the east and the doge's palace on the west bank of the canal. It is a covered gallery. Prisoners, when led to execution passed from their cells across this gallery to the palace to hear sentence of death passed upon them, and were afterwards conducted to the scene of death, between the red columns.

As far as is known, the first settlers upon these islands were known by the name of Veneti and Carui. They were traders in amber, etc., which they brought from the shores of the Baltic, and sold to the merchants of Phœnicia and Greece.

Under the Roman Empire they became rich, and had many ships, which carried on a very large trade with many of the surrounding nations of Europe and Africa. Besides trading, they carried on an extensive fishery, and were also employed in the procuring of salt.

The first form of government among them was republican, but they were afterwards under the reign of the doges, or dukes. The first who filled this office was Paolo Luca Anafesto, who had for his insignia of office a crown of gold and a scepter of ivory. Anafesto reigned from 697 to 717 of the Christian era, and during that time the people enjoyed much peace and prosperity. They obtained a strip of territory on the mainland from the king of the Lombards, by treaty.

In 1177 the Venetians, as prominent members of the league of Lombardy against the German emperor, won a splendid victory over the Ghibellines, headed by Otho, son of Frederic Barbarossa, in defense of Pope Alexander III., who had appealed for protection. Otho's ships numbered seventy-five sail, and the Venetians had only thirty-four. This led the pope to show his gratitude by presenting a ring to the doge, Ziani, with which he commanded him to wed the Adriatic, that posterity might know that the sea was subject to Venice, as a bride is to her husband. It is recorded that in this year the pompous ceremony of the "marriage" was performed.

William Shakspere, the great dramatic writer and poet, has immortalized this renowned city by his "Merchant of Venice."

In scanning the history of Venice one thing is plainly to be seen, and from which we can learn a very useful lesson. As long as the people confined their operations to trade and commerce and the encouragement of the arts of peace, great prosperity was their portion; but as soon as they began to allow themselves to be mixed up with the different war-like nations, and aided them by their riches, they became a prey to many evils attending those who made a business of acquiring wealth by conquering other nations, and which brought them, step by step, under the grinding heel of despotic tyrants and conquerors.

The people of Venice are at the present time subject to the king of Italy. They are immensely reduced in circumstances, being entirely shorn of political powers and influences, verifying the adage that "Honesty is the best policy."

THERE is a caterpillar in South America that is rather particular about the house he builds, in which to go through the change which makes him into a moth. When he gets ready to build, he selects a leaf at the outside edge of a branch, so the cradle will be sure to swing clear of other leaves, and from the tip end of this leaf he spins a cord of silk, very strong. At the end of this cord, which is six inches long, he weaves an open-work net, of rose-colored or buff silk, about as large as a sparrow's egg, with a door at each end, and himself shut up inside. Here he swings in the breeze, safe from birds and other enemies, till the time comes for him to float off on wings.

Chapter for the Little Ones.

WORK AND PLAY.

Boys and girls like to play. And they should like to work al-so. It is good for children to play a great deal, but not all of the time. They should learn to do a great man-y kinds of work, as soon as they are old e-nough. In do-ing this they help their fa-thers and moth-ers to do what must be done in and a-bout their homes. And they are al-so grow-ing in-to hab-its of use-ful-ness, which are very good for them to learn.

To help our-selves is much bet-ter than hav-ing ev-er-y thing done for us by some one else. And to do what we can do *well*, is bet-ter than do-ing work in such a way that it must be done o-ver a-gain. Children who work well are apt to play well too, for they are smart and bright, and can en-joy good, health-y sport.

I know two lit-tle girls a-bout the same age. They are cou-sins, and live near each oth-er. I have been in both houses, and will tell you a-bout each of these lit-tle girls. One is al-ways on hand to help her mam-ma. She will rock the ba-by, or shake his rat-tle to please him and keep him still; an-swer a knock at the door; hang up her lit-tle sis-ter's cape and bon-net, and show her the pic-tures and tell her the let-ters in their lit-tle books. She will al-so brush up the hearth and dust the chairs ver-y nice-ly. And to watch her play is a great pleas-ure. For ev-en when she romps and laughs, she is gen-tle and care-ful, and does not make a great noise, or act as if she would hurt the oth-er chil-dren by her rough ways.

The oth-er lit-tle girl is nev-er read-y to do what her mam-ma asks her to do, be-

cause she has not done what she was asked to do be-fore. She does not seem to like work. And she does not seem to en-joy play ei-ther. If you see her try to play with the oth-er chil-dren, you will think she feels un-pleas-ant, for she looks and acts un-pleas-ant-ly. It is be-cause she has not done what she was asked to do to help her mam-ma, and she does not feel that she has a right to en-joy play.

Now chil-dren an-y of you would like best to be like the lit-tle girl I told you a-bout first. And you can all be like her if you try.

LULA.

CARBONIC ACID.

BY GEO. Q. CORAY.

ALL organic matter contains carbon, and it is this element that makes wood and coal so valuable for fuel. Carbon, when ignited in the open air, takes from the atmosphere two atoms of oxygen for every atom of carbon, and, uniting with it, passes off as a colorless, odorless gas, called carbonic acid. It matters not what other elements are in combination with carbon, or how small its proportion in the combustible compound, the result of combustion, as far as it is concerned, is the same.

The young inquirer, as he gazes into the blazing fire, sees the beautiful phenomenon of combustion the cause of which he may not understand, though he may be sufficiently advanced in chemical knowledge to realize that a cause exists. This we will endeavor to show.

When a handful of shavings is placed in the stove, and on the top of those the splinters, or fine wood, so as to allow a draught of air to pass through them, they are easily ignited. To procure a light, matches are used. The phosphorus with which they are coated, ignites at a very low temperature, by a slight friction. The match is then applied to the shavings, which, being thin, are quickly enveloped by the flame, the heat of which is sufficient to raise the temperature of the wood to igniting point.

The chemical reaction is as follows: common fire wood and stone coal are composed principally of carbon and hydrogen. The latter being liberated, rises in the form of a gas, which takes fire. As the temperature increases, fine particles of carbon are carried up, and as they float about in the burning hydrogen, are heated to a white heat, causing a brilliant white flame. In this state the carbon is oxydized and passes off as carbonic acid, while the hydrogen, at the same time, combines with oxygen and rises as watery vapor, which sometimes can be seen condensed on the cold surface of the chimney-glass.

Although carbonic acid gas is poisonous when breathed into the lungs, in combination with soda, potash, and various other substances, it is of great service to the human family. The raising of hop yeast, soda, yeast powder, salt rising, and, in fact, all kinds of light bread is due to the formation and liberation of

carbonic acid during fermentation. The effervescence of soda water, beer, and fermented liquors is caused by this gas. Beer also owes its agreeable qualities as a beverage to the presence of this gas, which is generated in the liquor, and which, on exposure to the atmosphere, rises to the surface with a brisk effervescence.

Carbonic acid, when taken into the stomach, is considered beneficial, as it aids digestion; but it is extremely poisonous when inhaled into the lungs. Even in small quantities, its effect is to induce sleep and stupor, from which, if not relieved, in most cases death results. Carbonic acid is one of the products of the animal organism and is constantly given off from the lungs in the process of expiration, its ill effects being produced only by inhaling it.

It is for this reason that all meeting houses and places of gathering should be well ventilated. Great care should also be taken in the airing of sleeping apartments and beds, that the poisonous gas that has accumulated during the night may be removed. Small rooms should be ventilated as much as the weather will admit during sleeping hours, a cold atmosphere being far less injurious to the system than one warmed by the poisonous breath.

A striking illustration of this fact was recently published in the case of Mrs. Miller, of this city. It seems that she had taken a pan of burning stone coal into her bedroom for the purpose of warming the room.

The carbonic acid from the coal, together with the breath from several persons who were in the room, soon poisoned the air, and death was the result.

There is also another combination of carbon and oxygen which is more poison than carbonic acid. It is called carbonic oxyde. It results from the burning of stone coal when the supply of oxygen is not sufficient for the proper combustion of the coal, and it is probable that the inhaling of this gas was one of the causes of the death of the unfortunate Mrs. Miller.

D. S. S. UNION MEETING.

THE monthly meeting of the Deseret Sunday School Union held in the Theatre on the evening of the 5th instant was a very interesting one. We regret that lack of space prevents us from giving an extended notice of it. The building was crowded to excess, and many tried in vain to gain admission. The singing, which was furnished by the Union Glee Club and the 15th and 14th Ward Choirs, was most excellent, and formed a very agreeable part of the evening's exercises. The Sunday schools of Salt Lake Stake were all represented except about four. Elder F. A. Mitchell, one of the four missionaries to the Sunday schools of Salt Lake Stake, reported his labors, and gave a favorable account of the schools visited.

A series of resolutions were proposed, spoken upon and carried unanimously. The 1st, "That we will endeavor to do better in the year 1879 than in the past," was spoken upon by President Jos. E. Taylor, in a very appropriate manner. The 2nd resolution, "That we will be united in attending Ward meetings, and observe punctuality, sobriety, and family prayer," was spoken upon by President A. M. Cannon, who illustrated the several points in it by examples from real life. The 3rd resolution, "That we continue the use of the JUVENILE INSTRUCTOR in our Sunday schools, and also the Musical Cards published by the Deseret S. S. Union," was spoken upon by Elder C. W. Penrose, in a very pointed and forcible manner. Much valuable instruction was also given upon various subjects by Superintendent Goddard.

O, MY FATHER!

WORDS BY E. R. SNOW.

Allegretto.

MUSIC BY E. STEPHENS.

1. O my Father, thou that dwellest In the high and glorious place! When shall I re-gain thy
 2. For a wise and glorious purpose Thou hast placed me here on earth, And with-held the re-col-

mf

presence, And a - gain be - hold thy face? In thy ho - ly hab - i - ta - tion, Did my
 lec - tion Of my for - mer friends and birth; Yet oft - times a se - cret something Whispered

p

cresc.

spir - it onee re - side? In my first, pri-me - val childhood, Was I nurtured near thy side?
 You're a stranger here; And I felt that I had wandered From a more ex - alt - ed sphere.

I had learned to call thee Father,
 Through thy Spirit from on high;
 But, until the Key of Knowledge
 Was restored, I knew not why.
 In the heavens are parents single?
 No, the thought makes reason stare!
 Truth is reason; truth eternal
 Tells me, I've a mother there.

When I leave this frail existence,
 When I lay this mortal by,
 Father, mother, may I meet you.
 In your royal court on high?
 Then, at length, when I've completed
 All you sent me forth to do,
 With your mutual approbation
 Let me come and dwell with you.

ENIGMA.

I'm first in the alehouse, and third at the dram;
 In'midst of the breakfast, dividing the ham;
 I'm first in the army, and second in battle;
 Unknown to the child, I'm found in his rattle;
 I'm found in all waters—but never in wells;
 I'm mixed up with witchcraft, yet never in spells;
 On lasses and ladies I wait all their lives,
 But quit them the moment they call themselves wives;
 Tho' strange contradictions in tales may be carried,
 Where virtue prevails I am found with the married.
 With the grave and the gay I number my days,
 I mix in their prayers, and I join in their praise;
 I'm never in liquor—but once in the year,
 Then with statesmen, and gamblers, and rakes I appear;
 I'm not in this world, I'm not in the next,
 But, in the old saying, "between and betwixt;"
 I mount with the atmosphere, taking the lead;
 I visit the grave, and am found with the dead.
 I'm ancient as Noah—was first in the ark;
 Unseen in the light—yet I shine in the dark.
 I shall last with the earth, and with nature and man;
 I was sketched with the draft, and was found in the plan.
 When nature and earth from existence are driven,
 The angels will guard me eternal in heaven.

* A nod from a lord is a breakfast for a fool.

THE answer to the Charade published in No. 24 Vol. 13, is MOTHER. We have received correct solutions from Jno. Walton, Isabella Walton, Mill Creek; Hattie Clough, Cohoes, New York; Soreu Jacobson, Bountiful; Mary F. Jefferies Grantsville; Lizzie Cutler, Mary Cooper, West Jordan; Josiah Burrows, H. J. Wallace, W. R. Wallace, F. J. W. Heulett, Joseph H. Kelson, Willie G. Crabbe, Salt Lake City.

WE appreciate no pleasures unless we are occasionally deprived to them. Restraint is the golden rule of enjoyment.

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